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A JOYSOME HISTORY OF EDUCATION



A Joysome History of Education

For Use in Schools and Small Families

to which is added a somewhat hilarious appendix

By Welland Hendrick



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INTRODUCTION

In the cold gray dawn of the world's morning, long ages ago, a little boy and his sister ran away from their ancestral cave. In due time their mother caught them. Whereupon she at once followed her instincts for the natural method, as, without any needful adjustment of clothing, she briskly laid the flat of her hand upon the most inviting rotundity of their bodies.

This was the natal morn of education.

Thus we see, tabulated in true pedagogical manner:

a. That the female teacher was the first on the job.

b. The primal right of both sexes to an equal education.

c. The natural born claim of every child to a good, wholesome spanking.

d. Several other things.

THE OLD-TIMERS

THE OLD-TIMERS

THE HEBREWS

The Jews went to educating soon after Noah docked his load of nature study material. One of the best things about their educational work is that the fathers and mothers did it and were not continually turning off parental duties on the school teachers; while the modern parent expects the schools to teach his children table-manners and the art of manicuring their finger nails.

Rebekah was an early Jewish educatress whose work has lasted to the present day. While papa's pet, Esau, was hunting woodchucks in the field, she taught mamma's darling, Jacob, in the house. Unfortunately we do not know her method of instruction, but we have a record of the results. She developed a pupil who could sell his brother Esau a gold brick, work a successful confidence game on his astute father Isaac, out-cheat his wily uncle Laban, and prove himself a shifty, successful coward in a later meeting with his twin brother. In fact, considering that in his day there was nothing like a fire insurance company for Jacob to measure up against, he did pretty well.

Neither was the physical side of his education neglected; for he was trained to the minute for his bout with the angel and thus secured a reputation which silenced any criticism of his career as a cheat and dead-beat. Thus it happens that the world's ideal of him to-day is of a serene, long-bearded effigy of piousness, standing forth erect, his arms high-stretched, his palms upward, declaring, "it vas all vool unt a yard vide," to the convincement of posterity.

In the domain of education Rebekah certainly ranks with Fagin.

THE GREEKS

The Greeks produced a hearty, joyous, elastic, scintillating, fragrant, sprightly, luscious, tuneful and graceful education, and hence one that could not last. But it was quite an education, while it was going.

In the first place they had the most captivating, diverting, ingenious, varied and hilarious stock of gods and goddesses that has ever been gathered together. It was a liberal education in itself for a child to learn these divine biographies.

For instance, there was Hermes, *alias* Mercury, celestial secretary of education and stock raising—rather a strange combination, but that was the way the portfolios were arranged in the cabinet of Zeus. Snap shots of Hermes show him without pantaloons or underwear, holding

in his hand a stick, tipped with wings and embroidered with snakes. The stick is undeniably a black-board pointer. Some of the photographs show wings also on Hermes' legs after the fashion of a shanghai rooster. But wherever they are, they indicate that the educating business was so ill paid in that day that Hermes had to run errands to eke out.

But there was nothing slow about Hermes, if he was a messenger boy. A few hours and some odd minutes after he was born, he slipped out of his cradle, sneaked off to his brother Apollo's farm, cut out fifty cattle from the herd and drove them off.

When Apollo went after the thief, he found the little Hermes, born yesterday, snuggling innocently in his crib, sucking his bottle and enjoying the ootsie-tootsie remarks of his mother.

There are a lot of modern superintendents of education who cannot boast a record like that of Hermes.

One of the first subjects that he introduced into schools was music, and in order to do so he invented the lyre; but no self-respecting history of education will stoop to make a pun about it.

Hermes originated the alphabet method of teaching reading; and incidentally he invented the alphabet itself. As he was about to introduce this method in the schools, one of those women appeared who in all ages have dabbled in school affairs to the provokement of teachers and prin-

cipals. She is the woman afflicted with money, leisure and a taste for philanthropy. In this case she beset the board of education to adopt the word method.

But the wily Hermes triumphantly pointed out that, as he had not yet given out his alphabet and there were still no written words, there could be no word method of teaching reading. Thus it happened that for long centuries to come the dear children were prevented from properly beginning to read with the word *cat*.

The Greeks produced three great teachers, Dr. Socrates, Ph. D., (Leipzig), who asked so many questions that the envious civil service commissioners pursued him to the electric chair; Plato, who invented Platonic love, so useful since boards of education have forbidden married women to teach; and Aristotle, who originated the art of starting with a statement which everybody knows to be false and arriving at a conclusion which nobody can deny.

Aristotle was the instructor of Alexander and Bucephalus. Bucephalus turned out well.

The Greeks taught music, drawing, poetry, basketry, plain and fancy sewing and the two-step. On the walls of their school houses they inscribed the motto, "Give us the fads of education and we care not for the three 'R's.'" A Delphic fate took them at their word; for at last they were overcome by Rum, Romanism and Rebellion.

THE ROMANS

The Romans in education may justly be held up to the execration of the world. With their vicious mania for laws, they proceeded to invent the rules of grammar, the evils of which are felt in our schools to the present day. As if that were not enough, they promoted the study of oratory, and so may be held responsible for a long train of earthly horrors down to the saddling of William J. Bryan upon the democratic party.

The best the Romans could do in the line of teachers was Seneca; and the most noted pupil that he produced was Nero. This is a sad scene in the drama of education. The lights of burning Rome flash through the windows at the back of the stage; the hero-villain, Nero, gazing vengefully out, plays a mournful solo on the violin; and the curtain falls.

THE MIDDLE AGES

After the Roman empire adjourned, the schools of Europe took a long Easter vacation of some five hundred years. Grammar, rhetoric and oratory had convinced the people that education had better be let alone. Then, too, the end of the world was advertised to come off at any moment, and it wasn't considered worth while to start up the education factories. The few classes that were taught in the dungeons of the monas-

teries were instructed in sewing on white goods and twanging the harp.

The people of Europe sat around in the darkness and thought that the entire world had gone to the demnition bow-wows, so to speak. That was because, never having gone beyond the fundamental operations in arithmetic, they did not know what an exceedingly small and vulgar fraction they were.

The fact was, in China the children were going to school at nine o'clock every morning and learning to sing the wisdom of Confucius to rag time. When they grew up, they printed yellow journals and ten-cent magazines. They also made gunpowder, though its use was restricted to internal applications for the relief of a cutaneous disease.

In Arabia the Mohammedans invented the precession of the equinoxes; and the Equatorial University of Central Africa was so far advanced in its career that it was conferring the degree of doctor of pedagogy on Ethiopian instructors who knew psychology and couldn't teach.

One indication of the crudeness of the schools of Europe during the muddled ages is that they taught but seven branches at the most. In this day a child who goes home from school with but seven books under his arm has properly the finger of scorn pointed at him.

The language of the schools at this time was Latin, but it was hog-Latin with a down-east dialect. No classical Latin or Greek was allowed to be imported lest some pagan ideas should get into the Christian schools. It happened however one day that some one smuggled in a succulent ode of Horace, a small, hard chunk of Cæsar's indirect discourse and one of Aristophanes' Limburger jokes. That was enough. From that day the starved, monkish old schoolmen eagerly welcomed the mischievous delights of Athens and Rome, and cast the psalms and old testament genealogies out of the schools. Then the juiciness of Greek learning began to trickle again through education; and the dried-up old schoolmasters, after their day's work, would get together, lock the doors, pull down the shades, and dance an Olympic can-can to their chant of Homer's catalogue of ships. "This," they said, "is living. This is human." Hence humanists.

Later on, when the amours of Greek goddesses and the charms of Lydia were put to the background for the deceptive irregular verb and the insidious exception to the despotic rule, they became inhumanists. But they kept their old name.

The humanists were the blooded aristocrats of education. And their castles crumbling, but yet imposing, are still pointed out to eager companies of female teachers, as, arrayed in tailor-made

suits, spectacles and note-books, they are hurried hither and thither by the personal conductors of summer excursions.

ROUSSEAU

Rousseau had no experience in schools or education. As there were then however no boards of education for him to serve upon, he became an amateur educational reformer. He wrote a book giving an account of a perfectly educated boy, Alexander Meal, a name which he shortens to A. Meal.

In properly bringing up this smart Alec, the main thing, as it appears in his biography, is to keep him from the contaminating influence of other human beings. For this purpose he is put in a vacuum, while natural air and uncooked food are passed in to him through tubes.

After clearing the yard of all human beings, the encased Alec is moved out to commune with nature through his glass cage. Nature is O. K., it is to be noticed, while mankind and all that he does, except to cage up Alec, is vile. Hence the boy must learn from nature.

He is shown the snakes lurking in the grass, the tree-toads with their fraud-bark skin and the treacherous cat. Thus Alec learns to be simple, brave and true from nature He is taken to the garden, from which the gardener has been expelled, and there sees how nature, triumphing

over sordid humanity, has covered the man-planted potatoes and onions with luxurious mullein, burdock and thistles. He is fed on puckery wild grapes, not cultivated Catawbas, sour, natural fruit of the apple, not orchard Baldwins, love-apples, not garden tomatoes; because nature does things right, while man with his sorting, pruning, grafting and other unnatural ways brings evil and decadence.

After a few hundred pages of this stuff we recognize Alec as too good for earth, heaven or hell, but just fitted for his vacuum.

But Rousseau did a lot of good with his book after all; for he poked sharp, jagged, hilarious fun at the educators.

This was the first time.

Before this, teachers had often been scorned, shunned, kicked, starved, denounced, imprisoned and ignored, but never joked, laughed at and ridiculed. Rousseau set the world laughing at the school teacher; and it was bitter medicine.

With all the modern improvements that have been introduced into pedagogues, it has been impossible to produce a kind that will endure to be laughed at. Many a joke have they, of course, at the methodical springing of which the classes join in well feigned glee. But to have themselves or their work the butt of a joke,—never. And least of all will the modern psychological doctor of pedagogy bide a bit of ridicule. Oppose him and he flourishes, denounce him and he thrives,

laugh at him and he wilts. His fantastic, overstuffed, top-heavy, wobble-kneed, gyrating system of modern education, propped up with his metaphysical jargon, patched by meddling legislatures and boards of education, added to and torn from by countless associations for the promotion of things and by other uncountable associations for the suppression of things, is plastered all over with signs,—

☞PLEASE DO NOT LAUGH AT THIS

On account of this state of things, it has seemed expedient, in this calm, dispassionate survey of education, to remove carefully any latent sarcasm and all suggestions of light flippancy.

Nevertheless there seems to be a yearning among the people for another Rousseau, just as good as the other at tearing down, and a deal better at building up.

JOHN A. KOMENSKY

The name shows that this man was a foreigner. Seen on a sign in Baxter street, city of New York, it would suggest ole clodings; but when Komensky is done into Latin as Comenius, we recognize the father of the modern school teacher. Of course, if you size him up with one of his numerous daughters of to-day, the one who sports a college degree, eye-glasses and the fervid,

psychological brow, Komensky shrivels. But for his time he looms.

The advent of this man served notice on the private tutors of the rich, on broken-down preachers, unsuccessful lawyers and one-legged plumbers that their lead in the education of the youth of the land was about over. Heretofore the pedagogue business had been carried on by peddlers and small retail dealers; hereafter it was to be merged in huge factories and wholesale houses.

Now the poor boy had a chance,—supposed to be the chance to be stuffed with arithmetic, chemistry, bookkeeping and Choctaw, but really the chance to learn that he can make himself, if he will, what he will.

Komensky wrote a lot about the art of teaching, the most of which is well worth skipping. Komensky taught; and that is worth a good deal.

John wrote one best seller however and became immortal. He first conceived the bold idea of putting pictures in a school book to illustrate the meaning. Little did he dream that in years to come illustrations would become so popular that publishers would hire writers to invent some meaning to fit a job lot of plates.

But the pictures once admitted to the schools brought the dawn of a bright, new day. Here's to John A. Komensky and the pictured joys of our old first reader!

Pestalozzi was the martyr of education, not giving up his life at the stake, but wearing it out in the fetid air of the school room.

He taught a house full of children some twenty-four hours in the day,—put his pupils to bed, dosed the colicky ones in the night, dressed them all in the morning, sewed on buttons, washed them, wiped the noses of those who had not arrived at that grade of advancement, taught them songs, stories, letters and the ways of the wiggly angleworm, tied up their sore fingers with rags and strings, made them honest by being honest himself and by refraining from canting talk on honesty, and withal brought them to look into his pinched, crooked face with eyes of love and call him Father Petalozzi.

There was a great man. Then he wrote a lot about how others should teach; and there was a little man.

True, he wrote one book worth while, and then tried to spoil it with sequels and teacheresque emendations But some of the book-worshiping school teachers of the present day go scraping around in the insipid mush of Pestalozzi's writings for choice bits to feed the apprentices at the pedagogue factories. Here are some samples:

"In going to a place where you are not from a place where you are, you should start from the place where you are and proceed to the place where you are not, at each step placing your foot on a

nearer spot before putting it on the spot more remote."

"Always try to learn that which you do not know by means of that which you do know; and so avoid the common error of trying to learn that which you already know by means of that which you do not know."

"In teaching use the natural method. The natural method is the method of nature; and the method of nature will easily be recognized because it is natural."

But it would leave a sultry taste in the mouth to drop Pestalozzi here.

The Swiss school teacher once visited Paris; and rigidly refraining from dalliance with the delights of the Rue de Rivoli, he put in his hours in an attempt to pour his ideas into the ear of Napoleon. But the emperor sent word out to the anteroom that he had no time to spend with book agents and alphabet peddlers.

When Pestalozzi got home, a townsman asked him if he saw the emperor. "No," the schoolmaster replied, "I did not see Napoleon; and what is more Napoleon did not see me."

The poor, harassed, disrupted Germans however gave ear to Pestalozzi and his scheme of universal education. And in the fullness of time, which was the fifty years required to educate two generations of children, a lot of German soldiers made a flying summer's tour of France and quite captivated the Parisians, together with Napoleon number three. Upon that, a gentleman by the

name of von Moltke, who had charge of the excursion, is said to have remarked that the deed was really done by the German schoolmasters.

Here is a good place to leave Pestalozzi.

FROEBEL

Froebel invented the baby school.

We shall now review, as the school teacher remarks:

Socrates wanted his pupils ripe,—full grown. Rousseau had no use for an education which began before the age of twelve. Komensky brought the age limit down to six; while Froebel cut that figure in half.

If this sort of thing goes on, the attendance officers will soon be around, stalking into the houses and feeling in the baby's mouth for the first tooth as the legal determinant of school age. By that time the parents will have little to do after paying the initial doctor's bill. Possibly even government physicians will be appointed and eye-glasses and lacteal lunches furnished for the baby.

And yet some people are wondering why socialism is rampant in the land.

Froebel, like many other school-room reformers, was stricken with the dread disease of natural method, but seemed to recover a fair state of sanity.

No other sect of the school teaching sorority

so worships its prophet and so literally obeys his inspired word as the Froebelians. If you but question a command of the inspired revelator of their creed, they eye you with the injured look of a nun listening to profanity.

There is however a heterodox schism in the fold,—new religionists of the kindergarten creed, —who claim that at times we need not take the words of the prophet literally, and that we may vary a little his consecrated order of things.

For instance, the orthodox call the yarn balls, blocks, teddy bears and rubber chewing rings doled out to the babies, *gifts;* while the new theology would describe them as *loans;* because they are not really given, you know. Some too are so far astray from orthodoxy that they doubt even the necessity of invariably passing around the balls as loan number one, and want to try the blocks first, just to see what will happen. Still there is not much progress made by this branch of the kindergartners, for sinful, skeptical man is not found in the fold.

Laying theory aside, the kindergarten is one of the prettiest sights in the world. And the kindergartner,—well, no one ever saw a homely kindergartner. If they start in homely, they get over it.

It is suggestive to note in this connection that statistics show the average term of service of a kindergartner to be two years, three months and seven days. The fact is, the men have found out

that the government is elaborately training, free of expense, just what they are after. Young men who want the best there is should take notice and apply early; for competition is brisk; and at any rate an overtrained kindergartner, like an athlete, is apt to go stale.

HERBART

The best thing about Herbart was himself; the worst that can be laid to his charge is the Herbartians.

Herbart taught the doctrine of interest in education. In the early part of the nineteenth century he startled the pedagogic world with a series of psychological experiments conducted at the university of Königsberg-way-off-the-Rhine, Germany. He proved to the students who flocked to his lectures, by actual and repeated demonstrations, that, in teaching a puppy anything, say, to sit up on his hind legs, the quickest, most effective and lasting method is first to excite his interest by showing him a piece of meat. This basis dogmatically established, it may be proved in psychological terms, which the confines of this treatise will not allow us to reproduce, that the method of exciting interest is likewise best in the instruction of young human beings.

While to those who rely upon the uncertainties of common sense this idea may seem simple

and one likely to have occurred to Adam when raising Cain, yet elaborated, as it is by the modern disciples of Herbart, in the terms of psychological pedagogy, it fills several hundred volumes.

Indeed, it is more than suspected that they have overdone the matter. So far as the Herbartians have succeeded in getting their ideas into the schools,—and that is not a little,—they have made the instruction and operations of the schoolroom a stupendous hippodromic exhibition; and they have turned the teacher into a vaudeville artist and professional entertainer. This, in the language of Æsop's frog, may be fun for the children, but it's death to the high-pressure teacher.

Possibly it was not Madame de Staël who exclaimed, "O Herbart, what ineffable bosh has been perpetrated in thy name!"

A personal inspection of an elementary school, run by high-priced Herbartians, and equipped with every conceivable piece of dramatic stage property which tainted endowment could buy, shows the following results:

Years 1-2—Interest.

Years 3-4—Less interest.

Years 5-6—Indifference.

Years 7-8—The blasé air of the bald-headed theatergoer.

General result—A young candidate for success who approaches the struggle of life with the proposition, "amuse me, and I may do a little work."

This is the history of a good idea done to death.



MODERN EDUCATION

MODERN EDUCATION

GERMANY

"Made in Germany," is the brand which placed on a scholar insures his acceptance as an A number-one product.

In Germany a child starts for school shortly before sunrise and stays till the cows come home, with occasional stops for pretzels and beer. As a result, when he reaches the university, he can throw in a liter of beer between breaths.

Every year commissions of learned men are sent to Germany by the governments of other countries in order to learn the secret of its primacy in school affairs. On their arrival they are handed a book of German philosophy; and after struggling through the introduction to this, they go home and print a two-volume report on the German schools. Nobody understands the matter any better; and after a few years another commission is sent.

Once a Long Island City alderman, who could not read or write, worked a pull and was dispatched on such a mission. His report was as follows:

"German schools are good because the teaching is done by men who make a business of it, and not

by callow students of law, medicine and theology. Moreover, being men, marriage does not cut short their career in the school room, nor does it appear that failure to marry has a depressing effect upon them. Sentiment and hysterics seem to be at a discount in the German schools."

This report was suppressed, because the educators justly felt that it should have been swelled to a volume at least, after being saturated in pyschological phraseology.

In the German universities there are men from all over the world and Kansas who have failed at home to teach a common district school or manage a class of ten-year-old boys. They go back, after getting a degree, and become college professors, instructors in pedagogical schools, and superintendents and supervisors of teachers. They say it is the beer that does it.



In England they teach everything but English to English children, in English schools, under English teachers, from books written by Englishmen, according to the methods of good old Hingland.

Perhaps there could be nothing better. We understand however that during the past few years the idea has been gaining headway slowly in remote parts of England that there might be something better.

It will strike the careful observer of events as significant that this change of sentiment has followed the completion of a course of instruction, on the part of many young Englishmen, in the University of South Africa, the late Oom Paul, LL. D., president. Those who took the work there began to feel that there were many things which they had not known before, and which they might learn from foreign instructors.



In France every child is early taught that it may grow up and become a Sarah Bernhardt, subject to no conditions of blood or wealth, simply to the exactions of sex; otherwise the child may become a man-milliner, and, while having his teeth attended to by an American dentist, still retain a competency wrested from a Yankee clientele.

In some countries the educators pride themselves on their up-to-dateness. The French teachers, like the Frenchmen in other callings, recognize that the only sure way of keeping abreast of the times is to keep ahead.

One illustration will do: In geography the French schoolmaster teaches that Alsace and Lorraine are in France. Then cautioning his boys that they may find otherwise in trans-Rhenish-made maps, he asks, "But who are the real map-makers?" At this question he turns around and looks silently for a moment at the picture of Napoleon behind the desk. Then wheeling again suddenly and pointing severally to his best boys, he exclaims with the eloquence of a Mirabeau, "You—you—you!"

There may be something in that.

Education in Dahomey has not received proper attention in works of this kind, owing to the wide-spread impression that the absence of football in that country forbids anything but elementary work in the schools. The fact is that football has to be discouraged in the kingdom because of the hereditary inclination of the people to look upon the fatally injured in the light of breakfast food.

But the best people of Dahomey, those who are versed in the laws of hygienic foods, are waging a valiant crusade against cannibalism, and have nearly eradicated it. For a time much was expected in this line from the Women's Heathen Vegetarian Union, who succeeded in getting into the schools what they called the scientific study of the effect upon the human system of mutual gastronomy. The legislature of Dahomey at one session received forty-eight tons of letters from women and preachers, threatening the members with defeat at the polls, if they didn't pass their bill. Like the legislatures and congresses of civilized countries, they passed it.

Later on, the king took a hand. Now, when the king of Dahomey takes part in legislation, he walks right in among the legislators with a big stick in his hand and says things. As it appears, he had discovered that back of this school bill was a lobby managed by one of the sleekest women politicians that ever lived, and who was inter-

ested in selling text-books and charts of cannibals' stomachs. It was during the agitation of this matter that the potentate called the school teachers together in order to get their ideas on the subject; and this is notable indeed, as the only recorded instance in the history of any country when teachers have been seriously consulted in reference to school legislation.

It was made plain at this conference that, according to a simple law of human nature,—known to pedagogues, but not to women with philanthropic bees in their bonnets,—children incline to do the thing against which they are continually warned. An instance was related by one of the Dahomey principals of some of his boys, who conceived a startling idea from a beautiful lesson on the evils of cannibalism, and who at the next recess were found in a secluded spot with pepper and salt, a pot of boiling water, and one of their number already chosen for laboratory investigation in dietetics.

The subject is no longer taught in the Dahomey schools.

Eye-glasses, lunches and loin-cloths are not furnished by the government to the children in the schools. Curiously enough, the king says that such schemes savor too much of paternalism.

The first settlers of Virginia, having forgotten to bring their children with them, were prone to vent their educative efforts upon the untutored children of the forest. It cannot be denied that reference is here made to the Indians. Recognizing the fact from Smith's psychology that the end of education is to make people good and that the only good Indian is the dead Indian, they proceeded at the psychological moment to make good. Not being able to reach all the objects of their solicitation, in this way, owing to the short range of their primitive methods, they introduced among their pagan pupils the civilizing influence of whiskey and consumption, in this way instituting what may be viewed in the light of a finishing school.

The Mayflower contingent brought with them a portable schoolhouse. This they set up on the afternoon of their arrival and announced school the next morning by the ringing of a cowbell.

They were bound to be first in education in Massachusetts as well as in everything else, and to let people know it.

We are allowed to insert the following extracts from the diary of the first teacher in Boston:

April 18—Organized school and taught all day.

April 19—Dismissed school to celebrate forefathers' day.

April 20—Thought best to have no school today. Got over the effects of yesterday and talked with the neighbors about what we had accomplished in education.

April 21—Saturday; taught half-day. Talked more.

April 22—Sunday; could not talk about what the school has accomplished for the world but thought about it.

April 23-30—Temporarily suspended school. Busy preparing articles for the newspapers on the progress of education in Massachusetts.

May 1—Called school together again and taught a full day.

May 2—Dismissed school in the afternoon to allow the children to see the public whipping of a Quaker who in his speech had omitted the usual courteous civilities to our governor. Shall use the incident for inculcating lessons of civil government.

May 3-23—Spring vacation. Put in my time writing a book on my career as an educator and author.

May 24—Called school but found that the selectmen have had to take the room to store the rum used in trading with the Indians.

May 25-June 6—Schoolroom still occupied. Prepared a lecture to be delivered in other colonies on the educators and writers of Massachusetts.

June 7-Sept. 3—Summer vacation. Traveled and lectured in the outlying colonies.

Sept. 4—Returned home and spoke in Faneuil hall on my lecture trip and the ignorance of the other colonies.

Sept. 5—Determined to write a history of Massachusetts, making educational and literary matters prominent. Shall refer to the other colonies, and call it the History of America.

Sept. 6—Taught school all day in order to provide material for another volume of my history.

All this time, over in New Amsterdam, the Dutch were sawing wood, trapping beavers and teaching school, as though it were all the most natural thing in the world. But they clearly warranted their reputation for dunderpates, for they did not advertise themselves.

Adam Roelantsen was the first schoolmaster of Gotham; but so quiet was he about it that the seeing-New-Amsterdam wagon never croaked a megaphone as it passed his door. Adam was a gay bird, it is to be feared. He took in washing, sang in the choir, dug graves and got rip-roaring drunk.

There is a Roelantsen club among the teachers of the city of New York now; but nobody knows what phase of their hero's life they celebrate at their meetings.

TOPICS OF RECENT EDUCATIONAL HISTORY

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THE NEW EDUCATION

When a man announces himself a high priest of the new education, he thereby brands those who do not fall down before the god of his pedagogical method as old fogies. Since this is easily satisfying to the high priest and doesn't worry the old fogies, the new education becomes a phrase for summoning spirits from the vasty deep.

No satisfactory explanation of this expression has ever been given, and so it is well to attempt a clearing up of the same. It is suspected that the leaders of the cult themselves do not understand what it is; certainly they do not agree as to its true inwardness; which leads many to suppose that it is entirely composed of outwardness. The fact is that the recently invented terminology of the subject is so intricate and profound that it is impossible for those who know merely the language of human beings to tell much about it.

Once upon a time three archbishops of the creed gave addresses at a certain educational gathering on the new education. After the ambulances had cleared away the audience, the three speakers were gathered by a reporter around a

secluded table at the hotel. It was in the room where the lights dance merrily through the many-colored glasses, and all men are reduced to a common denominator. The three speakers, by the way, were really good fellows and quite sane upon all subjects but their pedagogical fad.

After the reporter had set up several rounds of the grateful fluids mentioned slightingly by the prohibition physiologies, he remarked,

"We go to press in an hour, and I've been listening to you fellows since eight o'clock. Now please tell me, as man to man, what is this new education anyway?"

As he looked from one to another, the answers were respectively:

a. "Damfino."
b. "Search me."
c. "Nother o' shame, pleash."

PEDAGOGICAL FACTORIES

One of the notable events of the last fifty years of educational history is the establishment of large concerns for the manufacture of teachers. This factory product is largely taking the place of the hand-made article; and, as in the case of sashes and doors, the machine-made kind, while supplying the demand for quantity, has been somewhat monotonous and depressing in quality. But improvements in the machinery used may be expected to remedy this defect.

The first efforts toward the wholesale production of pedagogues—not now altogether superseded—were similar to the methods of the gold cure. This procedure is to take a large body of students and ignoramuses alike, and hypodermically inject into each one, several times a day, three magic serums, labeled psychology, history and principles of education, and methods. It is now beginning to be recognized that the ignoramuses cannot by such means be converted into intelligent instructors, and also that too much of the serum deadens the faculties of the students.

The most urgent need of the present time is that these pedagogical supply concerns be fitted with machinery for working up by-products, as in the case of all paying modern manufactories. The trouble has been that stock, which might have been made into good washerwomen, excellent cooks, competent bargain-counter tenders, efficient street cleaners and impressive headwaiters, has been turned out as second-class teachers.

In apology for what they have been doing, the managers of the plants say that they couldn't turn away the poor stuff, because of their dependent families. For some reason their tenderheartedness has not gone out to the generations of young children, who are thus compelled to pass their school days under incompetents.

But on the whole the factory-made product is ahead of the self-made, self-adjusting, self-oiling and self-righteous article.

The invention of written examinations has been variously credited, by those who have fallen below 60% in these tests, to Cain, Balaam, Judas Iscariot, Guy Fawkes and Benedict Arnold. Numerous societies for the abolition and prohibition of examinations have sprung up, flourished and decayed, after effecting a marked increase in the number and frequency of said examinations.

The fact seems to be that, like other stimulants, these strenuous scholastic tests are detrimental only in excess.

The state of New York, which produced Aaron Burr and Tom Platt and perfected the political machine, has the most intricate and highly polished mechanism of examinations outside of China—an apparatus which other states and countries seem to take in the light of a warning rather than of a model.

It is estimated that the introduction of civil service examinations in recent years has added nearly a centimeter to the stature of each schoolmaster. For now with pride and certainty they can point to the spelling book and the map of the world and say, "this way only to a job."

The effect of the system on the country at large is worth considering too. Now our office holders, instead of being the politicians' pets, who know men but not books, are the pedagogues' delights, who know books but not men. Take your choice.

"Dar am two ways froo dis world," said the preacher; "one am de broad road leadin' to destruction; an' de udder am de strait an' narrer road leadin' to sure perdition."

The comment of Deacon Snowball was, "If dat am de sitivation, dis chil' takes to de woods."

Those who paint for us the gaily-colored millennium, which civil service examinations are to bring some fine day, seem to miss the fact that this millennium has been on exhibition for more than a thousand years in China.

Mr. Merit Fitness will write his way closest to 100% and get the government job about the same time in this world's history that the manager of a big concern says to his right-hand man:

"Clarkson, we must have a good fellow to take charge of our San Francisco office, keen, adaptable, smooth and untiring, and a man that knows our business thoroughly. Now get up a paper in astronomy, geography, history of Japan, and that stuff they call English, and advertise for candidates."



The rise of women's colleges has opened a new field to newspaper paragraphers and relieved the tension on the old jokes about mother-in-laws, mules' hind legs and wifey's first cookies. But the jests about lady football players are by no means so injurious to the new institutions as the appellation of "female colleges."

These schools would seem to be organized and maintained in order to prove that girls are the intellectual equals of boys. But this probably is not the real object; it just seems to be.

There is something persistently and pertinaciously pugnacious about the way a woman professor will ever argue about the mental equality of the sexes, when everybody long ago was more than willing to admit it. A certain woman, a college president, once had a paper before an august educational body. Her topic might have been "The Cultural Value of Dissecting Frogs;" it wasn't; but it doesn't matter; for she spent the most of her time tensely arguing the intellectual equality of women.

There seems to be an insane fear at the women's colleges that some college for men will do a piece of work not in the women's college curriculum. Accordingly anything anywhere so advertised must go in; and it doesn't merely go into the catalogue either; it goes in large doses into

the girls. Then too every other women's college is watched with cat's eyes; and if they do a new thing, or an old thing in a harder way, in that goes too. If a text-book appears, deeper, duller and more abstruse, it is adopted; and day and night a house-cleaning raid goes on against easy texts and snap courses.

"Nay, nay," said a stern-browed woman professor once to a publisher, "your book is too simple and clear. If it were on our list it would be said that we are not doing the work of the first colleges. Our texts must r-r-rigorous, r-r-r-rigorous, r-r-r-r-rigorous." A fact, even to the rigid thrilling of the R's.

The equals of men? Why women are easily the superiors, if the amount of college work proves anything.

Note, by the way, that nothing at the men's colleges can compare with the academic rivalry of their sister institutions. The Vassar senior speaks slightingly of Smith as a high school; and the Smith senior refers charitably to Vassar as a prep school; while the Princeton senior cares not a flip about the relative strength of Yale's course of study, if only old Nassau gets the game.

At the holiday vacation the college girls hasten back with feverish brow and glinting eye a day ahead of the term; but the boys saunter back a day late and trust to luck to make it up. And does this show that the boys are mentally strong-

er? Not a bit of it; simply that their college is not demonstrating anything.*

The situation, whatever its cause, is certainly tough on the girls: So we willingly make a place for the following letter of

APPEAL.

To the Respected Members of the Faculties of the Women's Colleges:

Hail! We admit it. They are. What we mean is that John and Jane are mentally equal, especially Jane. So can't you in some way let up on poor Jane? It really doesn't seem necessary to pile it on so. It won't be an eternal disgrace to her, if she doesn't do everything done at Harvard, Oxford and Heidelberg. Then too we wish most respectfully to ask another thing. We will suppose that it is necessary for your peace of mind to keep on demonstrating this equality, and then we will suppose that sometime the demonstration is done,—what then? If the college is for Jane and not Jane for the college, is it worth while for her? Is it then proved that the education in which Jane equals and perhaps excels John is the best education for her? Will she be the better woman for having it? We love Jane and we want to know.

* *NOTE.*—It has just occurred to us that the absence of foot notes will detract from the scholarly appearance of this work; and we hasten to put one in. Another commentator gives this explanation of the situation, which coming from the biased point of view of a man, must be properly discounted. He offers that the specialists at the men's colleges are better balanced than the women, and do not dose out their requirements on the apparent supposition that at Heaven's gate Saint Peter will hold up the candidate for the last bit of information in their particular departments.

But above all, don't forget that we admit it. There is a crabbed old bachelor in the next house and he admits it. Everybody admits it. Roosevelt admits it.

Again hail, and farewell!

JANE'S FRIENDS.

P. S. We admit it again.

In conclusion, if our theory to account for an undoubted condition, crying unto heaven, is not correct, we can only perplexedly ask, as Artemus Ward once painfully inquired, "Why is this thus, what is the reason of this thusness?"

THE EMANCIPATION OF MAN

The crowning event of modern school history is the coming of the school ma'am, and the consequent impetus to the approaching emancipation of man. The strong-minded woman on the platform and the poor harassed man of a schoolmaster may not see just how this thing works out; but the air is laden with the fragrance of a new freedom for mere man.

Some years ago, in manufacturing towns, where women were largely employed, it was noticed that there was appearing a small but fast increasing body of well-fed, well-dressed, non-working men with visible means of support in the shape of sisters, daughters, wives and moth-

ers. Nothing has so served to raise this class to considerable proportions as the mighty, swelling wave of school ma'ams.

It may astonish the unobservant to read the statistics—though nothing in this easily manufactured line ought to surprise anybody—statistics to the effect that the half million school ma'ams in the United States now support 372,519 men in comfort and ease. Some exceptional teachers maintain three, a few more two, many one, while the mass of them unite in twos and threes to supply the best fifteen-cent drinks for one man.

And this is only the merest beginning of the new order of things in all occupations. The result is absolute, inevitable. Only a certain fixed proportion of the population will labor for the sustenance of all. The more women, the less men. The more pay for women, the more comforts for men. Soon mankind, male mankind, who has long fought the battles and struggled with the work of the world, will resign his irksome task and subsist on the fast increasing earnings of the women. Soon legislators will see their own advantage—unless perchance the women get control—and grant their sisters equal work for equal pay. Then no longer will thin, worried men, going home from their work, grasp eagerly for the car straps, while sleek, complacent women, back from their inspection of the shops, rest contentedly in the seats.

True, the linen may not be so well laundered, the meals so well cooked, or the baby—but maybe there'll be no bothersome baby then—yet all this may be overlooked in the glad day of man's emancipation.

Is this a dream?

Not at all. The evidence is at hand for the discerning. It is well understood that the popular songs of the people are an indication of public sentiment and social tendencies; and surely no little ballad has so touched a sympathetic chord, as did, a few years since, the tender notes of "Everybody Works but Father." There should however be no undercurrent of paternal disrespect in the song. Soon there will be none. Soon may the happy children,—what are left,—carol the glee sweetly in the schools, and the wise and learned schoolmistress stand before them and tell them the full meaning of the pregnant ditty, and recount to them the story of the emancipation of that oldest of slaves,—man!

PEDAGUESE

It is painful for us to use this new and untried word; but we must do it. The pedagogues have of late invented so many new terms, phrases and idioms, and have given their own mysterious meanings to so many common expressions, that it is now absolutely necessary to have a word which shall name this new language.

The initiated of all occupations,—lawyers, printers and tramps,—have a tendency to develop a terminology of their own. And herein is a sign of the incurable human instinct for caste. And now the pedagogues bid fair to outdo the rest; and this is an indication that the aristocracy of learning is more snobbish than any possible aristocracy of blood or cash.

Now one of the first tasks of a self-satisfied aristocracy is to brand itself with a protective trademark and keep out the common herd. For the aristocracy of birth this barrier is a title, for the moneyed set it is that which money can buy, and for the learned it is language.

In thus preserving an exclusive set of the learned, the Egyptians were the most effective; for with more than masonic success they kept the way to knowledge a mysterious secret. In a later day came the humanists, who barred the road to the mysteries of geography and algebra with the greater mysteries of Latin.

And now, although the sacred curtain of hieroglyphics and Latin has been torn away, behold, the modern pedagogue, with a like instinct, seeks to conceal the profundities of education with a dialect which in some respects is more enigmatical than the deceased classics.

Still, it is to be noted, that the doctor too has a language capable of making mightily momentous that which common men call the stomach ache; and the lawyer with his legal phrases ren-

ders it difficult for the layman to write his will or sell a piece of ground; and also the clergyman mystifies the already mysterious with more mystic words; and shall not the teacher in like manner exploit the importance of the science of pedagogy?

Curiously enough however it happens, while this complicated language of the school teacher is growing up, that there is a noticeable tendency in law, medicine and even in conservative theology toward the plain, simple language of the common man. This is easily accounted for. These professions have won their way; and they no longer contain an inefficient majority who must cover their dearth of ideas with a profusion of words. But teaching is still a new vocation; and the teachers long for the time when their business shall be recognized as a profession. To this end many of them feel that they must magnify their calling and confound the uninitiated with a wondrous technicality of language. It is but natural. They *must* invent such a language, whether or not there are ideas to justify it. They have invented it. It is pedaguese.

Here are some sample sentences of the new language from a book of 358 pages, published in 1905, entitled "The Educative Process."

"Upon what basis shall the agency of formal education select the experiences that are to function in modifying adjustments?" (p. 40.)

This typical sentence illustrates a remarkable

feature of the language, namely its peculiar interchangeability of words. For instance, as we are assured by one of the most learned pedaguese scholars in the United States, including Guam, the expression "experiences that are to function in modifying adjustments" means the same as the adjustments that are to modify in functioning experiences, or the functions that are to adjust in experiencing modifications, or the modifications that are to experience in adjusting functions. If you don't see the meaning of it in any form read this:

"The fact that the organization of experience in coherent systems is a fundamental factor in promoting the application of experience to the practical improvement of adjustment is profoundly significant to the process of education." (p. 164.)

What is significant is that at first sight you may think this is English; but it isn't. Each word may look like some English word; but there is a difference. You may have an idea that a word is a simple thing, but notice:

"The word 'horse' is just as much a matter of concrete auditory kinæsthetic or visual kinæsthetic imagery as the image of a particular horse is a matter of visual imagery." (p. 173.)

Now, if you know pedaguese, you know what the difference is; if you don't, you don't; that's all.

Another beauty of pedaguese is that when a writer runs out of his peculiar vocabulary, he may simply string along some common words,

quite meaningless in the vernacular, but to the initiated full of profound pedagogical truths. We quote three continuous sentences, sixty-four words, from a book of 291 pages, published in 1903, entitled "Special Method in History." We could readily quote pages of the like

"As children grow they are expected to grow out of one age into another."

Do you fathom the profundity? Probably not. That is because the thought is deep and you are shallow. *"Expected to!"* Think of it!

"Just to the extent to which a child really lives and experiences a period of history, he should outgrow it and never be compelled to become immersed in it again."

This might seem to be simple English; but in the long watches of the night we have struggled on it in vain. Is a "period of history" in pedagogical lore something like measles?

"It will re-echo in his later experience, but the man should never become a boy again in the full sense."

No, indeed he should not; so many men do, you know; and it's a bad habit. "In the full sense," too; that's awful. We thought we were getting something out of this sentence, until the last phrase slapped us in the face But we forget; this isn't English; and to consider it as such would be to convict the writer of driveling idiocy. However in that case we might get a little mathematical drill out of it.

Class in arithmetic, attention!

If 64 words come to nought, what will 64,000 words amount to at the same rate?

It appears upon investigation that only a few teachers really talk this language; but it has its vogue from the large number who, without a speaking acquaintance, admire it from afar. A careful compilation shows the following figures in the matter of the relation of teachers to pedaguese:

Use it and think they understand it	12%
Have used it and thought they understood it, don't now	2
Use it, but don't understand it	9
Think they understand it; but don't use it	6
Don't understand it; don't use it, but listen with awe to those who do	51
Think it is rot	20

PEDAGUESE VS. ENGLISH

After an examination of the marvelous mass of pedaguese literature published in the past few years, the following quotations from an article in the Cosmopolitan, some years ago, are taken as model selections for translation into English.

One of the most enlightening parts of the essay is its English title, "Encouraging the Mental Powers of Children;" for without this considerate help one might long grope for a key to the meaning of the text. The author's name is not

recalled but it was something like Shaw or O'Pshaw.

We offer the pedaguese original and the English in parallel columns:

Original	Translation.
Now, one of the deepest instincts in the human soul, one which had to be developed earliest and emphasized all through the history of creation, is that which is charged with the preservation of self against all destructive forces. It needs little reflection to see that if this had not been made an attribute of mind from the start, life as we know it could not have existed upon the earth; the scheme of things which we see in operation in the universe would have been impossible without this great conservative agent.	Self preservation is the first law of nature.
Now, just note how everything in the young child's life gets a meaning by the way in which it affects his well-being. Indifferent things are not attended to; the child cares not about that which gives him neither pleasure nor pain, which neither heightens the tide of life nor depresses it.	Children do not care about that which they do not care about.
This desire to preserve self seems to be concerned at first entirely with the physical side of the child's being, but soon	

his spiritual nature makes manifest its right to live and thrive and bloom forth in season into a distinct individuality. Nothing seems clearer to me, as I observe and wonder at a child, than that the Creator gave him a soul-life which is peculiarly his, and charged him to guard it against mutilation or effacement. So he asserts himself, he struggles against the domination of his personality by that of others.

I am surprised to see the above-mentioned law working in the young human animal, first before it thinks, then afterward. It is clear that the Creator knew what he was about.

The scientists of our day are regarding the mind very differently, in many respects, from the way in which it has been conceived in the past and is viewed in the present by the so called common-sense philosophers.

Not much was known of education, until lately, when I and a few others got hold of it.

One of the most important newer views, which grows hourly clearer as the sun of science mounts higher up the heavens of our knowledge, considers the mind to have been given to man to adapt him to his environments both natural and spiritual. In order that his life may be preserved and that he may attain the objects of his creation, he must be endowed with an intelligence by which he may bring himself into harmony with nature, with

We have discovered that mind has been given man that he may know that fire burns, water drowns, trolleys mangle, exercise is better than pills, and that he must take things as he finds them.

his fellow-man and with his Creator.

Again this intelligence, like the body whose destinies it presides over, has been skilfully modelled to its present proportions by gradual modifications throughout the history of life on the earth. As life grew more complex and the possibilities of adaption increased *pari passu*, a constantly ascending order of intelligence was needed to secure preservative adjustments.

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The entire essay, of which the above quotations are but a small part, is likewise rich in typical pedaguese expressions. Almost at random, in paragraphs not given here we find "the soul's assertion of its right to exist as an individual entity," "imperfectly correlated with environment," and its variations, "rapport with its surroundings" and "full harmonious adjustments," all familiar phrases of modern pedagogical literature.

But the expression which takes the prize after all is "physical evolution through internal variation leading to exuberance of life." Truly the mental evolution of some of the modern writers of pedagogy has through internal variation led to exuberance of words, if not of ideas.

One of the healthiest features of the modern public schools is that they are teaching religion. Now the fun of the situation is that the people send their children to school, see the school houses daily and know the teachers, and yet believe the canting cry that the public schools are irreligious. While the plain truth is that the teachers, as never before, are driving out fanaticism, creedism, fetichism, astrology, demonology and scareology in general, and are bringing in religion pure and undefiled. They are driving out the old chaos of words and are bringing in an orderly cosmos of ideas. They are bringing in flowers for something more than dissection, and poems for something better than analysis; they are giving lessons on life from the simplest worm to great Cæsar himself; they are searching nature and history for that which is true and right; and so providing better guides than dead catechisms to truth and righteousness. Never more than to-day was the truth that is in the Bible the truth that is in the schools.

After all the one essential part of a school beside the pupil is the teacher. And the teachers are to be considered more than the gormandized courses of study set to guide them, more than the non-expert boards of education who meddle with the work of experts, more than the superintendents, inspectors, supervisors and specialists,

who superintend, inspect, supervise and specialize *ad nauseam*.

And the best proof that the plaints of paid religionists about irreligious schools are uncalled for, is that now, more than ever before, there are cleaner, honester, more kindly teachers, more of the good Samaritans and less of priests and Levites, and that the life of these teachers,—not so much as it should be or will be, but more than it was,—is a daily lesson in reverence for God and the eternal verities.



APPENDIX

APPENDIX

VOCABULARY

The educational ideal. Such a course of instruction as will leave a man just as sensible as he would be without it.

Psychology. That branch of learning by which a man so profoundly contemplates the internal workings of a clock that he is able to construct another just like it,—which won't go.

Socratic method. Asking questions you can't answer.

Development lesson. Working up to the subject of pomology by beginning with Adam and Eve. At each step the pupils guess what is in the mind of the teacher. A valuable preparation for the system of education by examination.

Dogma of co-education. The proposition that a woman is no better than a man.

Apperception. The pedagogical holy ghost.

Apperceptive masses. Pedagogical sacraments.

Rational method. My method.

Natural method. My method.

Logical method. My method.

True method. My method

Adolescence. The topic under which immodest ideas are reduced to pedagogical terms.

The five formal steps. The method of procedure through a vacuum.

School teacher. Once a male defective; now a female complete, except the trousseau.

Doctrine of interest. The conception of an instructor as a jumping-jack.

Board of education. A commission of experts in education trying to run a sawmill.

Concept. According to Hamilton something that cannot be imagined.

Percept. Purely imaginary.

"A" paper or recitation. One in which the pupil guesses at least 90 per cent. of what is in the teacher's mind.

Intensive instruction. That of a slim, nervous schoolmistress, weighing little, if any, over one hundred pounds.

Extensive instruction. That of an expansively built schoolmistress, weighing in the neighborhood of two hundred pounds,—dressed.

Expensive instruction. Any of it.

Culture epoch theory. Timing the teaching of events to corresponding stages of the pupil's life; e. g., according to this theory, internal disturbances, such as civil wars, are taught to children during the period of colic.

Correlation. A putting together of things that fitly go together. When done by a carpenter, it is a matter of ordinary sense. When done by a school teacher, it is profound revelation of

psychologic pedagogy. Nevertheless many of the teacher's correlations are poor relations.

Methods. (Note the plural, which is particularly pedagogic). There is nothing methodical in the various uses of this word. In general it means a way so intricate and essential that the end is lost to view or becomes immaterial.

Nature. Everything that exists except mankind and the child. (For the child see below). Also a mysterious goddess presiding over the preceding.

Nature study. The study of everything except man and the child; e. g., of a bumble-bee, a dromedary, a cobble stone, a hemlock chip or a blueberry. In this connection mankind is to be considered as violently and irretrievably opposed to nature. The child appears to be a neutral essence. Care is to be exercised in the use of this term. A visit to the zoo to examine monkeys is nature study; or when one monkey carefully examines another monkey, as you often see them do at the zoo, that is nature study; although it is taught that monkeys are the ancestors of man. But a visit to the old ladies' home is not in the line of nature study at all, although the old ladies may be ancestors too.

The child. (The definite article and the singular number are essential). It is impossible to give any vernacular term for this expression. As above noted the child is neither in the division of mankind nor of nature. To use a technical

expression, it seems to be a concept rather than a percept. It is referred to as if it were a piece of bric-a-brac. Note the following characteristic pedagogic expressions: "study the child," "develop the child," "preserve the adjustments of the child," "the teacher reflected in the attitude of the child."

Child study. The psychological vivisection of the child. It may exist co-ordinately with nature study; and hence it must flourish in inverse ratio to the study of human nature.

Harmony with nature. The meaning is still in dispute. Whatever it is, it is evidently not possible with mankind, but is approximately attainable with the child. See adjustments.

Self-activity. When a pupil fixes the pin, that is self-activity. When somebody else places the pin and the pupil sits upon it, that, curiously enough, is not self-activity. As non-self-activity is never by any means mentioned in works on teaching, the ordinary term for self-activity is plain activity.

Abnormal school. Any school that is not a normal school; also sometimes a normal school.

Correspondence course. Edification by typewriter. These courses are most successful in inculcating the higher virtues and in teaching such industrial branches as swimming, lion-taming and diabolo.

Adjustments, re-adjustments, etc. These are samples of a large number of words used in peda-

gogy with no appreciable meaning. They are by some thought to be mere blind words, such as those employed in secret codes. Rather they are used for their impressiveness, with an effect verging between metrical and hypnotic.



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